



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

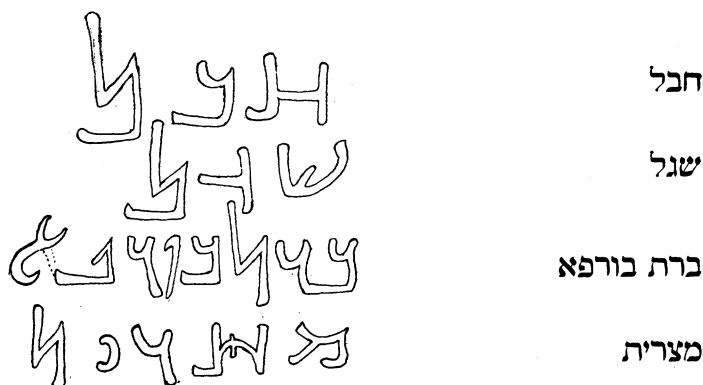
JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Four Palmyrene Epitaphs.—By CHARLES C. TORREY, Professor in Yale University, New Haven, Conn.

THE stones here described were brought to this country in the year 1902, and are now in the possession of Mrs. Hermann Oelrichs, of New York City. I have not seen the stones themselves; but in addition to the photographs, excellent squeezes of the inscriptions have been kindly furnished me by the owner.

I.

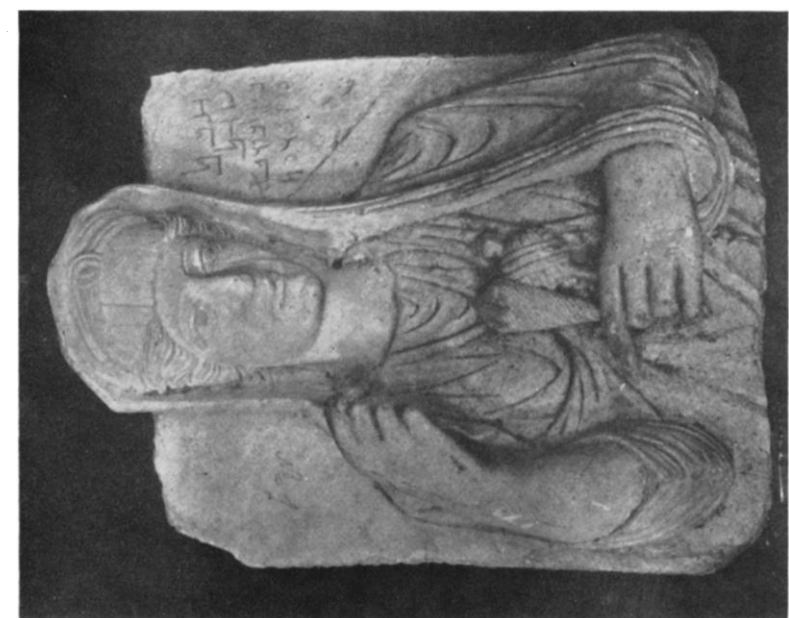
Bust of a woman, with inscription, four lines, at the left of the head.



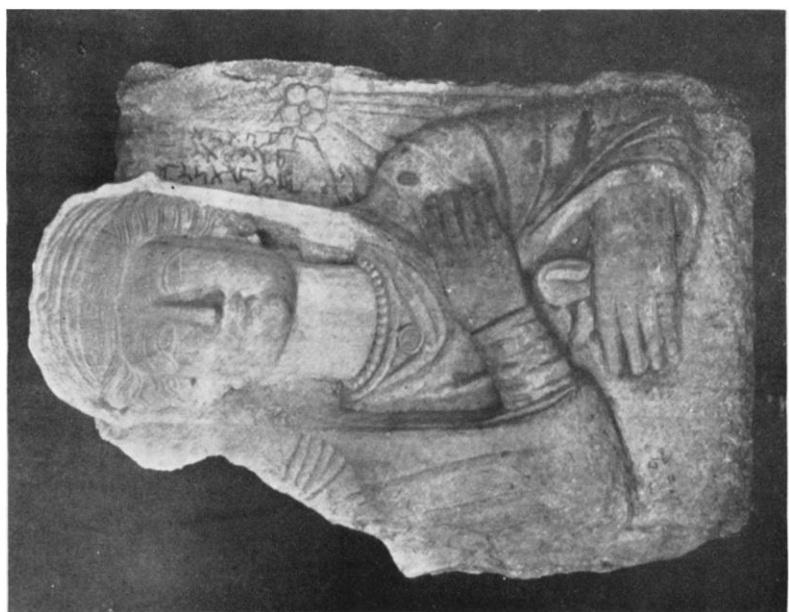
Alas! Šegal, daughter of Bōrpā, of Egypt.

The question has recently been raised, whether the well-known Palmyrene name **בורפא** should not be connected with the name *Burrapī'u*, which occurs on the Assyrian contract-tablet lately found at Gezer. See the Palestine Exploration Fund's *Quarterly Statement*, July, 1904, pages 232 f., 240. But as the Assyrian name is not yet transparent, while **בול-רפא**, supported by **רפכול**, *Ρεφαβωλος*, is a most natural compound, we may well hold to the usual explanation for the present.

With the *nisba* **מצרית**, giving the origin, or former dwelling-place, of the person named on the monument, compare **ברתיא**,



I.



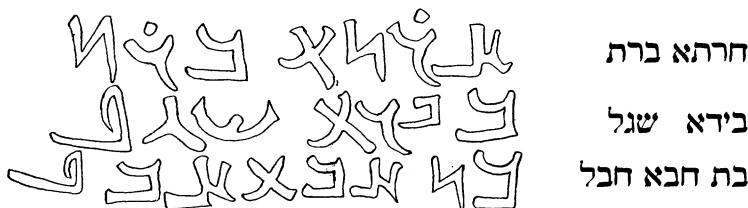
II.

Βηρώτος, in a Palmyrene inscription published by Ledrain, *Revue d' Assyriologie*, II. 1, no. 5 (cited by Lidzbarski, *Handbuch*, s.v.).

The form of the letter **ז** is worthy of notice.

II.

Bust of a woman, with inscription in three lines running perpendicularly at the left side of the head.



Harta, daughter of Baidā: Šegal, daughter of Habbā. Alas!

The proper name **חרתא** has been found but once hitherto, and the form is queried (**חרתא**?) by Lidzbarski in his *Handbuch* (Glossary, s.v.). But both in the present inscription and in the former one (Lidzb., plate XLI, 7) the letter is distinguished as **ר** by a strongly marked dot; so that now the form may be regarded as certain. The name may be connected with **אחר**, but perhaps more probably with **חרר**, i. e. Ḥarr^e-thā, Ḥērtā (or Ḥortā), “free,” Arabic حُرَّة. The name **יחרתא** in De Vogüé, *Syrie Centrale*, no. 132 (Lidzb., *Handbuch*, plate XLII, 2) might be read more probably **יחרתא**, *unica*.

On the name Baidā, transliterated *Baidā* in Vog., no. 4, see Clermont-Ganneau in the *Revue Archéologique*, ser. III., vol. 8, pp. 146 ff.

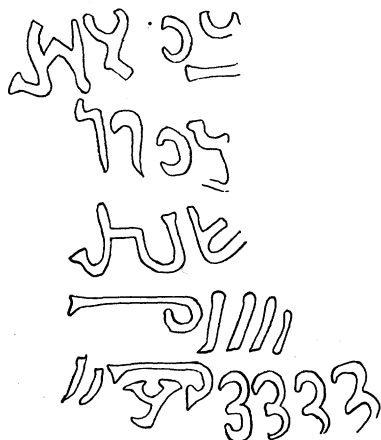
בת, “daughter,” written without **ר**, as in Lidzb., *Handbuch*, p. 481, no. 6; in the inscriptions numbered 34, 136 B, 385, and 394 D, in the *Répertoire d'épigraphie sémitique*, vol. i; and (apparently) in an inscription published by Dr. Spoer in this Journal (above, p. 317 ff.). In these cases, the number of which will probably be increased, the word is written as it was presumably always pronounced, *bath*. In compounds the abbreviated orthography is common.

The name **חבא**, apparently from the root **חָבַב**, is found in Palmyrene inscriptions not only as masculine, but also as feminine. For the latter we might expect **חבתא**, which may indeed be the original of the *Αββαθα* in the bilingual inscription published by Spoer in this Journal (above, p. 316).

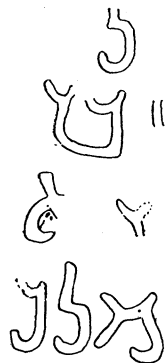
III.

Bust of a man, with an inscription the beginning of which is on the left side of the head and the conclusion on the right side.

A part of the stone at the left side of the head is broken away, so that the beginning of at least two of the four lines is missing. The surface of the stone is also so abraded that the remaining characters can not all be made out.

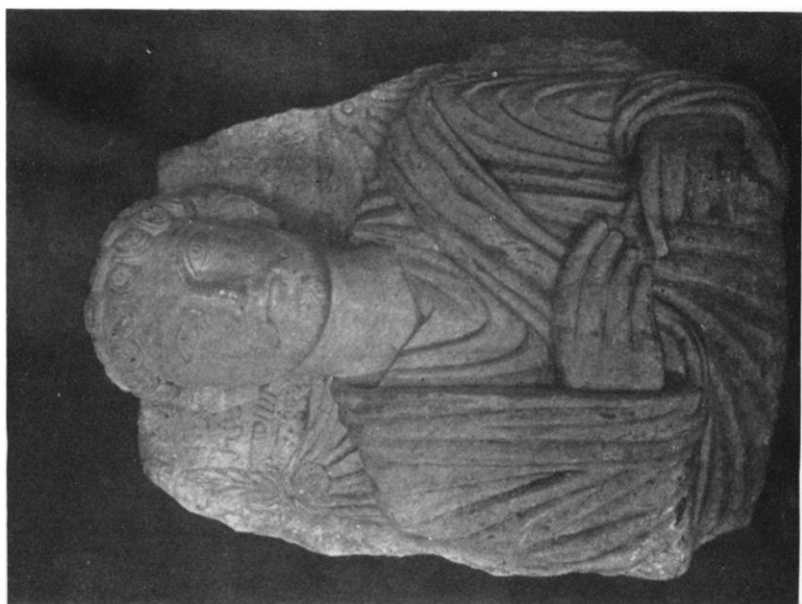


בירח
 סיון
 שנת
 497



[חבא]
 ש --- בר
 א ---
 מלכ[ו] ---

[Ala]s! ———, son of ———, [son of] Malk[ū]; in the month Sivan, in the year 497 (=185 A. D.).



III.



IV.

IV.

Bust of a man, with an inscription in four lines at the right side of the head.

עברא	עברא
בר	בר
מרה	מרה
חבל	חבל

'Abdā, the son of Mārēh. Alas!

The name **עברא** appears here for the first time as a Palmyrene proper name, though it was already known in Nabataean and Sinaitic inscriptions.

The name **מרה**, presumably the same as **מרא**, deserves especial notice. The masc. proper name, written in this way, does not occur elsewhere, though the form is regular. In Biblical Aramaic we find the construct state of the common noun, "lord," written **מרה**, side by side with **מרא**.